The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 40.—Vol. V.] LEXINGTON, KY. WEDNESDAY, APRIL 8, 1829. [Whole No. 248

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year
All papers continued till ordered to stop.
All subscriptions to continue till paid up.
All Communications must be post paid.

PHILOSABBATOS.—*NO II.*

For the Western Luminary.

Mr. Editor.

3d. It is the opinion of the committee as expressed in their report, that in no case ought the government to attempt to coerce the observance of the sabbath. In this opinion I heartily concur with the committee. And if the suspension by congress of the mail operations on the sabbath could in any possible event be construed into a civil enactment to coerce the observance of the sabbath; or to reduce to practice any other religious principle; so far as I am acquainted with my own views and feelings on the subject, both my voice and my pen, and my whole influence, whether it be much or little, should immediately be turned against the measure.

Nothing, I presume, could have been considered farther from the wishes of the petitioners on the subject of the mail arrangement as connected with the sabbath, than the desire that congress would enforce its observance by civil or any other enactment. Indeed, I cannot contemplate the introduction of the principle of enforcing the observance of religious laws and institutions, by civil enactments or corporeal punishments, with any other feelings than those of the deepest horror and the strongest opposition. Such too I believe to be the views and feelings of every christian citizen of this nation. Such a principle would verily be a "desolating scourge" to this nation, as it has uniformly been wherever it has been adopted, "to the fairest portions of the world." And I should look upon its introduction as the commencement of a decline, that must, sooner or later, terminate in the total downfall of this government, and the entire demolition of its free institutions. But the suspension of the mail operations on the sabbath, any more than their suspension on any other day, cannot in any possible way or event be construed into a measure to enforce the observance of the sabbath. No such principle is involved in the measure. Suppose congress should suspend the mail operations altogether, and declare that the mail should no longer be transported to the different parts of this union by the general government; would any man in his reason venture to affirm that the general government had, by such a measure, adopted a principle of coercion in the duties of religion? Or if Congress should suspend those operations four days in the week, or three days or two days; could such a measure be possibly so contrued as to imply the mischievous principle alluded to? that is, that congress had adopted a measure to *coerce* the citizens of these United States to reduce religious principles to practice: that is, that congress had resolved by means of penal laws to enforce the religious observance of four days or three days or of two days of the week? Neither could it be affirmed with any possible degree of correctness or propriety, that the suspension by congress, of the mail operations on the sabbath, would be the adoption of a measure, by that body, to enforce upon the citizens of this nation, the religious observance of the sabbath. Again When it is said by the constitution of the United States (Art. 1st. sec 7th. par 2d) that "If any bill shall not be returned by the President within ten days (Sundays excepted,") &c. would it ever be conjectured that it was the intention and design of the framers of the constitution to enforce upon the President the religious observance of the Sabbath? Does the present incumbent in office, or did any of the former Presidents of the United States, ever consider themselves bound by this article religiously to observe the sabbath? And yet we have seen that the sabbath received this attention and respect from the wise and virtuous framers of the constitution, *chiefly*, if not *solely*, because it is a religious institution. Now suppose congress should resolve that the mail should be transported every day in the week "Sundays excepted"—could be this construed into an obligation on the part either of the mail itself, or of its transporters, to keep the sabbath holy? Neither the mail itself nor its carriers would be obliged to go to church on the sabbath; nor pay a fine if they did not go: nor would the one or the other be obliged, by the laws of their country, under penal sanction, to worship God in any other way. They might lie down and sleep quietly together, or sport on the public grounds, so far as the law of suspension would be concerned, only so that they would both be at their post early on monday morning to enter on the discharge of the official duties imposed upon them by the general government. All therefore that could be affirmed, should congress suspend the mail operations on the sabbath, would be that the citizens of these United States had manifested through congress, their official organ, a disposition and determination to regard the sabbath because it is an institution of God: and the withdrawal by the general government, of that fascinating lure held out, not with the design, but with the no less certain effect of seducing the citizens engaged in the business of transporting the mail, into the moral crime of violating their consciences.

There is also another particular, which ought, perhaps, to be noticed in this place. It is a well known fact, that many if not all of the States, have, each and severally, in their state capacity and in the exercise of rights and the enjoyment of privileges not ceded to the general government, and therefore, peculiar to the states as such, passed laws suspending the ordinary vocations of life on the sabbath. Now I would suggest the enquiry whether the general government can, consistently with justice and that deference due to the state authorities, push its mails through the several states on the sabbath, without their permission and in direct violation of the laws of those states? Is not this an infringement, if not a direct violation of state rights? I am aware that in some of its ramifications the principle involved in this enquiry renders the enquiry itself an exceedingly delicate and difficult one. It is one of that class of principles, which whether found in civil or religious governments, or as corresponding laws in animal or inanimate creation, are most generally shrouded in almost inscrutable mystery. But it places the matter of the suspension of the mail operations on the sabbath in a light so very different from and even opposite to that in which it is placed by the committee in their report, when they attempt to construe such suspension into a positive law enforcing the religious observance of the sabbath, that I think it well and proper to notice it. So far is the change contemplated and desired by the petitioners, for the suspension of the mail operations on that day, from being a law to enforce its religious observance, that in order to the accomplishment of its ends in the conveyance of the mail on the sabbath, according to existing arrangements, the general government has to break through the laws of the several states, and thus infringe and trample upon rights and privileges peculiar to the states severally. How then the committee can affirm that, for the general government to cease from its violations of state laws, and desist from trampling upon rights and privileges peculiar to the states, involves in it a measure on the part of the general government to enforce the religious observance of a day, I am at a loss to divine.

4th. It is affirmed by the committee in their report, that for congress to suspend the mail operations on the sabbath, would be to constitute itself a religious tribunal. The state of the case as thus presented, possesses in it something which, at first sight, is very imposing. There is not, I presume, a citizen within the limits of these United States, who would not heartily deprecate the arrival of that period in the history of our government, which would refer religious controversies, for their decision to the national Legislature, instead of allowing them to be decided, where they now are, and of right ought to be, before ecclesiastical tribunals. And I trust, moreover, in the great Judge of all controversies, who, by his almighty power, controls all human events, that things never will come to such a pass in this our happy country, as to render such a course either necessary or possible. But I can see no grounds of suspicion or alarm on this subject. No such principle as is necessary to constitute Congress a religious or ecclesiastical tribunal, is, or can be involved in the desired measure. It certainly cannot be involved in a measure requiring the mail to be transported every day of the week "Sundays excepted," whether all are, or are not agreed as to the particular day which ought to be observed. Or if it is, then Congress and the constitution have already introduced into our government the *mischievous* principle so much and so justly dreaded by the committee. Neither if all are not agreed as to the particular day, could the measure be so construed as to constitute Congress a religious tribunal; since that body is not called upon to decide which day ought to be observed. This the general government has already determined; and hitherto congress has acted in accordance with that decision. And the Jew and the Seven-day sabbatarian do not feel themselves bound by the laws of the country to yield their predilections for the seventh, and observe the first day of the week any more now than if the sabbath had been hitherto wholly disregarded both by Congress and the constitution. And should the desired measure be adopted, Congress would no more be constituted a tribunal for the decision of religious controversies than it now is. The truth is precisely as it has been stated, that no such principle is or can be involved in the desired measure. No appeal is, or can be taken to Congress on religious controversies, under the existing form of our government. And should the national legislature assume to itself the prerogative of settling religious controversies, and attempt to compel the citizens of this nation to act in accordance with its decisions, it would be universally deemed an unwarrantable usurpation, and the measure would be rejected with abhorrence. But the measure asked for and respectfully solicited, is a simple suspension of part of an arrangement, the whole of which is fully and fairly within the legal control of the general government, and not a law of compulsion enforcing on the citizens the observance of their religious duties.

(*To be continued*)

PHILOSABBATOS.

While we are in this life, our best and securest condition is exposed to a world of sad and uncomfortable accidents, which we have neither the wisdom to foresee, nor the power to prevent: And where shall we find relief, if there be no God.

THE INFIDEL CLUB.

[*Furnished by a Clergyman.*]

In the following narrative, I have endeavoured, without any exaggeration, to describe, from recollection, a scene which made a deep impression on my own mind, and was the subject of remark in a large district of country.—To save the feelings of a few individuals, I have used letters instead of names, and have omitted many circumstances of great interest, that I might not intrude upon territory too sacred for public exposure. Still, I conceive that such events should be recorded for the honor of God, the encouragement of his people and the restraint of his enemies, before the facts shall be buried in oblivion. They show that the Providence of God, even in the present life, is sometimes distinguishingly vindicatory

In the parish of ———, N. E. some fifteen years since, religion had very much declined. The many causes which led to this decline, it is not necessary to relate. A clergyman was at length settled, who preached plainly and faithfully the truths of the Gospel, and made correspondent exertions to win souls to Christ. After a while, however, the truth began to give offence to many, and the question of dismissing the pastor, was frequently agitated. Among the first to express their open opposition to the truths and institutions of christianity, were the members of a Fishing Club, so called, who had been schooled in the doctrines of Paine, and other infidel writers. These swore their peace against all gospel restraint, and the gospel ministry, of course, and spent their Sabbaths together, on the river that passes through their valley, in fishing, drinking, and carousing. Closely leagued with them, were a number of individuals, too remote to meet with them constantly; but who most assiduously drank into their spirit. These, also, are included in the following account, in which there is no attempt to color facts beyond what the strictest truth will allow.

Their direct attacks upon the ministry, as nearly as can be recollected, began with A who had, for some time, acted as sexton; was a man of small circumstances, and somewhat intemperate. The pastor had one day caught him in his cups, and reproved him.—A. could never forgive the offence, and resolved that, unless the pastor was removed by a certain day, he would no longer ply the bell which invited the Sabbath assemblies. The day came beyond which he or his pastor must be out of employ. The pastor had not been removed, and was called, that very day, to officiate at the funeral of A! This wretched man had suddenly sickened, about a week previous, and was deprived of his reason, until he died —Thus one of the club was suddenly cut off The fearful circumstances attending his death—the above threat, that his pastor or himself should be dislodged by the very day on which he was now buried, having been given out with an oath, some two or three months previous, made an awful impression on many minds.

There was now a question, who should fill the office of sexton! And there were some, who even feared to occupy a post which the indignation of God had thus made vacant At length, however, B. consented to take the office. His worldly circumstances were about the same with those of A. and though better hopes had been entertained of him, he now, like his predecessor, became a member of the infidel club, and expressed similar feelings towards the pastor and the institutions of religion. Very soon, he also, was arrested in his mad career. The malady with which he was seized, was such, that he could not be confined to his bed, but must walk the room, sustained by two of his associates, almost to the hour of his death. God, however, had purposed that the scene now exhibited should greatly vary from the other. From the early part of his sickness, he had full possession of his reason, and was the subject of perpetual and dreadful alarm. The pastor visited him, conversed and prayed with him But his alarm continued to increase; and, as strength would allow, he poured his admonitions into the ears of most of his associates to the last. He declared himself bound to a speedy perdition, and all his companions in sin on their way to the same fearful world of woe. His house was thronged much of the time, and there were few of his guilty associates who were not seen weeping under that terrible gospel, which, for several weeks, he continued to thunder in their ears, until he died. His heart, either by disease or the grace of God, was apparently softened. Whether his soul was renewed, must be left to the decisions of the last day. His funeral, at which was expressed, cautiously, some hope of his having escaped from everlasting burnings, was a most interesting scene. The clods that fell on his coffin seemed to shake the whole village, as with an earthquake.

Now, it was hoped by God's people, that some mercy-drops would fall. But, if prayer was offered the writer does not know that it was heard in the conversion of a single soul. And the subsequent dealings of his Providence with that deluded band of associates in unbelief and sin, evince that the Almighty was only entering upon his strange work and bringing to pass his acts—his strange acts.

There was a family of young men who belonged to the infidel club, whose father, though a professor of religion, had destroyed his children by his inconsistencies He had long trifled with holy things in their presence, and, at length, saw about his table a progeny, prepared to curse both him and their Maker. The father, C. had turned one and another of them from his house, as the writer was informed, for cursing their parents; and one of them, at least, lived a considerable time, on board the passage boats, procuring his bread by gambling At length, however, the besom of destruction was prepared, and God came out of his holy place, to avenge his own honor.

The father was considered a man of property; but, in consequence of having been bound for his brother, was cast into prison, where in about a week, he died of a fever. The particulars of his dying scene, which I did not witness, were said to be such as to leave a dark and gloomy impression upon all his acquaintances To say the least, his death was no loss to the church of Christ. It had nothing to hope for from his example, his influence, or his prayers.

His son, D. went to attend on him, in prison; caught the fever, and died, I think, in about a week after the funeral of his father. He was a very immoral, profligate, infidel youth; and few that wished well to the world would sincerely lament his departure.

E. a brother, caught the fever of D. and was hurried, in a very short time, to the same hopeless and gloomy end.—With him, personally, I was very little acquainted; but remember, distinctly, that his character was such, that society had nothing to hope for from his stay in life, and was rid, by his death, of a nuisance.

Another brother, F will claim a larger notice, because he was more notoriously abandoned than either of the preceding. The pastor had offended him by calling him to order in the house of worship, and had received from him in consequence, every abuse that malice could invent. The writer is told, that he one day went to the wood, previous to the tragedy related above of his family, probably for fuel, and in felling a tree, threw it upon his own body, confining his head before the wheel of his cart! From this perilous situation, he could not extricate himself, and dare not cry for help, lest he should start his team! Thus, he waited, till an insulted Providence sent some deliverer.—That night, or soon after, he dreamed that he died; went to the door of heaven, and was refused admittance. His father came, and was rejected. Several others of his associates came, and were kept out. The pastor then came, and was admitted. He awoke and was alarmed, and for several days, in relating the dream, was seen weeping. This was, perhaps, the last time he had any alarm about perdition, till he sunk into it and disappeared. His wrath at the pastor did not subside, even with his removal from the parish to another and distant section of country. He followed him with angry letters, and endeavoured to scandalize him to the people of his charge At length, a few days before he perished a letter was received in which there was a pledge given that he would never quit vexing him in this way until his dying hour. God proposed to deal with him and end the strife. F. went to his usual place of resort, where he had long been accustomed to spend his sabbaths, in illicit conversation, was taken ill, and died of the same fever, which had removed his father and brothers. This ended the scene, as far as is known to the writer, of this family But the tragedy is not ended here.

G. a young associate of F. belonged to the same infidel band, though living without the limits of the town. Being informed of the death of F. he was heard to say, "Well, F. and I have always lived together, and we pledged ourselves that we would die together." He was brought immediately to his bed, and died in about a week. These two men had exceeded all their associates in mischief God had given them talents, and they had used them skilfully in injuring his kingdom. They had sometimes turned their mischief to their own account, and had lived by the wages of iniquity. And, as they had been companions in sin, and had given no evidence of repentance, none who knew them can doubt, that they will be everlasting associates in misery.

It may well be supposed that the pastor was led, by these occurrences, to adore the ways of God. He has ever since admired the wisdom of that remark of one of the Fathers: "He that will observe the wonderful events of Divine Providence, shall have wonderful events of Divine Providence to observe." God takes the wise in their own craftiness.

But I have not done tracing the ways of God. H. another of the club, was a man of talents and of more cunning than any of its members. He had a good mother, and had been the subject of many prayers. But he was ambitious, and the

times favored his rising, by some little variations in his political views, to office and wealth. He changed his politics, and very soon could be as sincere on the other side of the line as he had been in the views in which he had been educated. He rose to office, but retained his infidelity, and would spend his sabbaths as he had done, his oath to the contrary, notwithstanding. But God laid him, also, on the bed of death. Now, his sins rose before him. He had awful apprehensions of the wrath to come, and howled upon his bed. He asked to be admitted to one of the sealing ordinances, and was, in an evil hour, admitted Still, however, his alarm continued until the day of his death. And now, as the officiating clergyman, who was present, informed the writer, commenced a scene that cannot be described. He grasped at life, but the grasp was broken. His physician told him that he must die. He grasped at heaven, but his ungodly life, up to that very moment, convinced him that there was no hope for him in heaven. He tried to lean on his recent baptism, but it would not sustain his weight of guilt. —Many had been baptized and then lost. If he had not given his heart to God, all had been in vain.—And he put off this mighty concern; death was at the door. He cried out for mercy and would have run away from his bed They heard his wailings in the streets. His dying chamber was the wide contrast of that described by the poet, "and was quite on the verge of hell." The unwilling soul would stay, but it might not. Die he must. All his infidelity forsook him, now when he needed help more than in any other previous hour of his life. He could not doubt that there was a God, and the bible his word, and heaven and hell the same dreadful realities that his mother and his minister had taught him. Life at length went out, and there was no hope left behind that he had gone to rest.—There ensued the stillness that follows the tempest. There were several other deaths, in the same town, during the few months that swept the above into their graves, of men of similar character, and more or less remotely associated with the club whose destiny has been described. But the more prominent have been noticed. There remains, after the death of H. one, and he still remains, who was a prime spirit in that wretched band. He knew more of the system of unbelief than any one of the club; was schooled early in the doctrines of Paine, and manifested a maturity for perdition, excelling all the rest. But God permits him to live, a monument of his long suffering mercy. There has been very little prayer offered for him these many years; the people of God have long since considered him incorrigible. How long the patience of God may endure, or what his mercy may do, we know not. One thing is certain as the promises of Jehovah can make it, and that is, that *He will take care of his church and people;* and it is not in the power of all infidel clubs to reverse this everlasting truth. It is also true, and most fearfully illustrated in the preceding narratives, that *though hand join in hand, the wicked shall not be unpunished*

Pastor's Journal. REMINISCENCE.

REMARKABLE INCIDENTS.

From Mr. Eastburn's Manuscripts.

"In the congregation of Mr. Ramsey, near Cohansey, in Jersey, there was a young man who had made a profession of religion, and was thought well of for some time; but associating with vain worldly company, he was persuaded, on a Christmas night, to attend at a jovial meeting for dancing and merriment And as he was remarkable for activity, he was persuaded to take his turn in dancing. He accordingly stepped out on the floor with a young woman for the purpose, but the instant the violin began to play, he was struck dead. The company thought he was about to show some feats of his activity, which he had formerly done, and waited to see him spring to his feet; but when they found he was dead, they all fled and left the house, and their mirth was turned into awful horror and alarm. The account spreading, and Mr. Ramsey giving out that he would preach a sermon upon the occasion on new year's day, many attended, and were much affected; and this awful instance occasioned the beginning of a revival of religion there.

Mr. Kirkland, a missionary to the Indians, related the following account. In a town in New England where he had been, there were two young women who were very intimate: one of them became very serious; but the other, having an infidel father, who had brought her up in his sentiments, left her company, but was shortly after taken sick. This pious friend paid her a visit; and upon reminding her of the importance of being prepared for death, she forbade her to mention death in her hearing, until she could get well. Her friend expostulated with her, telling her, now was the time, and she knew not that she would recover She then declared she would not hear her, and desired her to withdraw. Her physician coming in, the sick one asked him what he thought of her case. He told her it was past the power of man to help her. She cried out, "O doctor, you must help me." He told her she must apply to the Lord, for he only could help her. She replied, the Lord I know will not help me, as I have refused to seek or serve him all my life; and she would not hear any thing about death, or any thing that was good. The doctor withdrew, and her infidel father came in, when she told him that the doctor had informed her that she must die; and said, "I now believe it, and I must be miserable; and now I tell you, that your principles have ruined me for ever; and remember what I now tell you, when you see my body put in the coffin and lowered in the grave —then my soul will be in hell,"—and in dreadful distress she expired. This being known, he said there were not less than two hundred people awakened by this awful case.

In the city of Boston, a company of infidels met for the purpose of ridiculing religion; and after spending part of the night in a profane manner, three of them had to pass over the neck, and go some distance on a road, on the side of which was a burying ground. One of them observed that they had been disavowing any belief of a future state, or resurrection of the dead, and asked who would go over the wall and stand upon a tomb stone, and call the dead to come to judgment; upon which one offered to do so, and immediately stood up and called aloud, "Arise ye dead and come to judgment."—A poor deranged woman, who often spent the nights among the tombs, at that time lay by the side of the one on which he stood, and hearing him call, instantly sprang up and cried, "I am coming." This so dreadfully affrighted the poor infidel, that he fell into fits, and never afterwards recovered until he died. His companions were also dreadfully alarmed and confounded.

In the year 1799, in the State of New York, a similar company assembled for the same purpose, and spent the evening in ridiculing every thing serious and sacred. The servants who attended them declared that they made a mock sacrament, and gave the bread to the dogs, saying it was fit for such animals. After they had broken up, the president of the club, who was a physician, retired to his lodging, and told his landlady he wished to go to bed; but said it was so damn'd hot he did not expect to sleep Not long after, the woman heard him groaning dreadfully, and went to know what was the cause. She found the agonies of death had come to call him to answer for his conduct, and before morning he expired.

In the City of Philadelphia, a like company associated themselves together every Sabbath, at a tavern back of the city: and when a certain number were collected, they chose their officers, in doing which the rule was, he should be president who had never prayed; he should be vice president who had never gone to church; and he should be secretary who had never read the scriptures. They then proceeded to business, which was to make a mock at every thing serious and sacred—at all ministers, and professors of religion—and they continued in this way for some time. At one of the anniversary days of our American Independence, one of them was taken very sick, and not long after was seized with great horror of mind. He sent for the person who writes this account at a late hour of the night, and said to him, you may think it strange that I have sent for you at such a time as this, but I am so tormented I could not refrain. I find I am a wretched ruined sinner, a God provoking, blasphemous, wicked wretch: you visited my wife in her dying hours, and I have no doubt but she is gone to heaven; but I am sure, that in a little time I shall be in hell. She often entreated me to go with her to a place of worship, when I told her to go among the fools, but that I had better company, which consisted of infidels like myself. After expressing his abhorrence of his former conduct and great distress, he was told the Lord Jesus came to save sinners, even the chief. This appeared to increase his agony. "Oh! monster that I am! I have abused his name in a filthy manner, by calling him what is too vile to be repeated. I cannot expect any mercy on his account." Nor could any thing that was mentioned, afford the least relief. He was visited twice afterwards by the same person; when he appeared more composed, but did not express any hope concerning himself; and shortly after the last visit, he expired.

N. B He requested a hymn might be sung, and being asked, what one, he said, any good one the person pleased. The 51st Psalm was then sung.

"Shew pity Lord, O, Lord forgive," &c.

Lest I might be called upon to qualify to the above, although I have not publicly mentioned his name, I now record it to be Benjamin Merrit, by trade a tailor, a ready speaker. His wife's maiden name was Britt, a member of Arch street church.

A child of four years old knows right from wrong as well as a person of forty, and the boy, who lies at four years old, will he when he has grown up; and it is to prevent this that he ought to be reasoned or punished out of his fault when a child. —*Hannah Moore.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
APRIL 8, 1829.

SUPPRESSION OF INTEMPERANCE.

Mr. Skillman,

I have, for some time, been viewing with deep interest the operations of a large portion of the citizens of the Eastern and Northern sections of our country, in their truly christian efforts for the suppression of intemperance. This monster of iniquity has at length grown so huge and so appalling, as to excite the fears and the sorrow of every benevolent heart. My mind has lately been irresistibly drawn towards the subject, and I am becoming more strongly convinced that the great majority of Christians are shamefully neglectful of their duty in this matter. I do not mean to insinuate by this, Sir, that those who are truly pious indulge in habits of intemperance; for this I know is utterly incompatible with true piety; but I do mean to say, that the christian community do not wield all the moral power which is in their reach, against this monstrous sin. Do not many, professedly pious, use this intoxicating poison as a beverage? Do not many who are not accustomed to partake of it regularly, do so, when invited by their friends? Do not many who themselves abstain, yet offer it to their visitors? Now, Mr. Editor, while these things are chargeable to christians, how can we expect any great moral reformation in this particular? If those who are declared to be the *light of the world*, thus shroud themselves in darkness, how shall others be illuminated by their example? If those who are declared to be the *salt of the earth*, thus lose their savour, how shall others be purified? It does seem to me, Sir, that a course of this kind presents an inconsistency which no Christian should suffer his conscience to tolerate. Because vice is fashionable, are we therefore at liberty to indulge in it? Those who wish to see this soul-destroying sin banished from the world, have no right to expect such a result, while they use this pernicious article in any other way than purely as a medicine.

When I commenced this article my only intention was, to enquire of you or any of the readers of your paper who might possess the information, what is now doing in this Western country, and especially in this region, in this work of benevolence and philanthropy. An answer to which query will much gratify and oblige C.

—

We hope the suggestions and enquiries of our correspondent will prompt many of our readers to engage in vigorous efforts for the suppression of intemperance. We believe very little is doing on this subject in the Western Country.

The members of the Rev. Dr. Skinner's church, in Philadelphia, at a meeting held a few weeks since, came forward, males and females, and signed a pledge that they would not hereafter partake of any ardent spirits whatever, except as a medicine.

Let this example be followed by the churches, and the most happy consequences must succeed.

For the Western Luminary.

Mr. Editor

In a church within the bounds of the Synod of Ky. having about 240 members, ten of whom are Ruling Elders, the following regulations have been adopted; and if you think their publication would tend to promote the interests of Zion, you are at liberty to publish them.

1. *Resolved*, That the members of this church be divided into sections, and that a particular section be assigned to each one of the Elders of the church.

2. *Resolved*, That it be the duty of each Elder to visit the members assigned him, at least once in every three months, for the purpose of exhorting, warning, encouraging, and instructing them.

3. *Resolved*, That it be his duty to exhort them to the faithful discharge of their duties—that he enquire of heads of families, whether they be in the habit of Family Worship? whether they instruct their families in God's word; and of individuals, whether they pray in secret.

4. *Resolved*, That he take a general oversight of them—that he see that they attend the public worship of God, that they bring their children, (so far as circumstances will admit) to meeting, to the Sabbath School, and to be *catechised*; and in all cases when he is aware of a neglect of duty that he exhort the delinquent to the performance of that duty; in cases of offence that he see the offending members as soon as possible, and deal with them as directed by the Saviour Mat. 18: 15—17. And in fine, as a faithful ruler in the house of God that he exercise a kind and anxious worth over his brethren.

5. *Resolved*, That farther to promote the interests of this church, this session meet once at least in every three months; when each elder shall report the progress he has made in the discharge of the duties assigned him and what encouragement he has had in his labours

6. *Resolved*, That there be and hereby is appointed and set apart one day in every three months for special prayer and supplication to Almighty God for the salvation of the children of the congregation; and also for the purpose of catechising them.

These resolutions have been carried into effect it is believed with a good degree of faithfulness, and on an appointed day the session met and the Elders made their reports. They were generally much encouraged in their labours. The members of the church were generally much delighted with their visits and invited them to repeat them. They found a general attention to family and secret prayer, and a general desire after increase of knowledge and increase of grace. They found in many cases of which they were before ignorant, the exhibitions of pious feeling which much delighted their hearts. They thought their visits had a great tendency to promote union and brotherly love in the church. And the ideas of the great importance and responsibility of their office were much enhanced in the minds of the Elders.

On the same day a goodly number of the church and of the children of the church assembled at the house of God. Solemn prayer was offered to Almighty God for the lambs of the flock and they were examined in their catechisms. A happy impression it is believed was made on the minds, both of parents and children. And parents and elders retired with a determination to persevere in the good work which they had begun. That all the *ministers* and Elders of our churches may take heed to themselves and to *all the flock* over the which the Holy Ghost hath made them overseers, to feed the church of God which he hath purchased with his own blood, is the prayer of yours.

PORTER.

THE ASYLUM FOR THE DEAF AND DUMB.

Notwithstanding the large number of Deaf and Dumb persons in the State, the pupils in the Institution for the Deaf and Dumb in Danville, Ky. have been diminishing for some time past. The Principal of the Institution ascertained the names of *seventy five* persons of this class, in a tour through a part of the State last fall. He saw fifteen or twenty personally; and yet, but one of that large number have been brought to the Asylum since. The apathy of parents having these unfortunate children, is astonishing. By retaining them at home they cruelly deprive them of the means of present, and of future happiness. We know that parents of this class of children, are peculiarly sensitive in parting with them. We can assure them that the kindest attention and care are given in the Asylum to its inmates; and every comfort is provided desirable. Medical assistance is given, in case of sickness, gratis. We would again urge upon parents to bring their children to an institution where they may be raised from a state of brute degradation to the enjoyment of rationality; to a reciprocal interchange and purity of social enjoyment; and to a knowledge of the sublime and holy truths of Religion. It may not be improper here to state a fact, worthy of general knowledge, that ten or fifteen of the pupils have united with the Christian Church, *by a strict examination into their acquaintance intellectual and moral* with the sacred truths of Religion. We have noticed a card in a Louisville paper, informing the public that Mr. and Mrs. Day from Pittsburg propose opening a school in that City for the Deaf and Dumb. We have no doubt it will be a futile attempt. If an Institution under the patronage of the State, is scarcely able to obtain a sufficient number of pupils for its support; a private attempt, supported by pay pupils alone, (and there are very few in circumstances able to pay) can hardly succeed. We, however, warn the public against deception. Mr. and Mrs. Day do not inform us where they obtained their knowledge of the intricate and sublime art of teaching the Deaf and Dumb, and we believe, we are correct in saying it was not in any institution in the United States. It is a very easy thing to impose on the public in this art. Be their pretensions what they may, we hope they will be patronized by none; we trust the citizens of Louisville, will give no assistance, which may operate to the injury of the State institution, however small.

During the last session of the Legislature, a committee was appointed to visit the Institution; they did so, and appeared highly pleased, and on their return made a favorable report.

N. B. We request Editors generally to copy the above article; by so doing they may perform an essential service to Deaf and Dumb persons through the country, by giving them the information, contained in it; and preserve a valuable Institution from decline.—*Olive Branch.*

CANADA MISSIONS.

Extract of a letter from the Rev. Wm Case dated York, U. C. Feb. 13, 1829.—

To-day we returned from lake Simcoe, where we have held meetings with about 300 Indians for four days.—The communion was administered to a great number, two were expelled for intemperance, and nineteen were baptized and received into society. From the Grand River and Credit we have with-

in ten days past, sent out to different bodies 11 native laborers namely three to the Bay Quinty Mohawks two to the Oneidas and one to assist brother Messmore on the Grand River Mission. From the Credit we have sent two to a body of Indians on the lake Huron on the north and one at Munceytown. The work of grace among the Mohawks is great, both at Grand River and at the Bay Quinty --A letter lately received from the latter place says, "Nothing now remains for a general awakening but labourers who can speak and pray in their own tongue." So athirst are both the Mohawks and Missiaugahas for the scriptures and hymns in their tongue, that they every where inquire when they can obtain them.

"The work in this country is great and marvellous. Hundreds are giving themselves up to the Lord, and calling for our instruction, and we now need thousands for improving our religious and civil condition. I can tell you much when I come to New York.—*Chr. Adv. & Jour*

BOARD OF EDUCATION
Of the Presbyterian Church.

Daniel Montgomery, esq. of Danville, Pa. has proposed to pay annually, one hundred dollars, for *Ten* years, to the Board of Education of the General Assembly, for the education of poor and pious youth for the Gospel Ministry; the first payment to be made on or before the first day of November next: provided forty nine other persons will engage to make similar and equal payments.

On receiving this proposition, Ezra Styles Ely, Solomon Allen Esq. Alex. Henry, Esq and John Stille, Esq. of Philadelphia, engaged in like manner to pay $100 each, annually, for ten years, provided their lives shall be spared so long.—*Philadelphian.*

We learn from the *Herald* that the Board of Directors of the *Western Theological Seminary* met at Pittsburgh on the 10th inst. The Executive Committee were directed to make further arrangements for erecting the necessary buildings Mr. Thomas Patterson, of Bethany Congregation, has endowed a scholarship in the Seminary, by a donation of $2000. Mr. Joseph Patteason announced his intention to increase his subscription to $1250. The Board adjoured to the second Tuesday of April next. *Ib.*

Communion Sabbath
In the 4th Presb. Church, Washington.

The first communion season in this church (the Rev. Mr. Danforth's) took place on the 8th ult. The preparatory and other exercises continued from Saturday morning till Monday evening. Thirty three new members were admitted.—*Philadelphian.*

A letter from Albany, recently received in this city, states that a very interesting revival is in progress in the Rev. Mr. Kirk's Congregation in that city. About forty are supposed to be in the enjoyment of Christian hope.—*Ib*

EFFECTS OF FOLLY.

A serious accident is said to have occurred at Saxton's River, on the 4th ult. A party had collected to celebrate the inauguration of President Jackson By some carelessness, the gunpowder provided for the occassion exploded, and several persons were injured; one or two of them dangerously. How many more of our fellow men must be thus sent into another world, before our grown children will learn to lay aside this dangerous substitute for a rattlebox!—*Ver. Chronicle.*

From the Western Intelligencer.

INTEMPERANCE WITH HORNS AND HOOFS.

Not long since, an *old Cow*, as if to shame man, and see how much below the common *brute level* she could go—ventured up to a certain Still house door—put her head into a tub of whiskey--drank herself tipsey, as most others do who frequent such places--Staggered away as no brute ever staggered before,--fell down and died —*no matter*, let her go—she had no soul —but *men* who thus die (and there are not a few such) *have* souls and must go to Judgment—see 1 Cor. vi. 10.

MATTER OF FACT.

Bible Agents.—At a late meeting of the Chelsea (Eng.) Bible Association, one of the Secretaries of the Parent Society, stated, that 400 ladies of rank, and 32,000 other females, were at present collectors for Bibles, and that their visits to the poor averaged 500,000 during the year.

Glasgow Theatre Burnt.—The Glasgow Theatre was entirely destroyed by fire, on Saturday the 10th of January, occasioned by the carelessness of a person who had charge of the gas. The expense of erecting the Theatre was £18,500.

London Newspapers.—To give an idea of the immense patronage and circulation of the London Morning Chronicle, it is stated, that Mr. Clement, the proprietor, paid the last year fifty-three thousand five hundred pounds sterling for stamps and excise duties for the Chronicle and his three weekly papers. For every paper issued, four pence stamp duty is paid to government, besides 10 shillings excise duty on each ream of paper thus used. Every advertisement pays three shillings six pence excise.

GREECE.

Despatches from Egina, dated December 26, state that the port of Salona, on the North coast of the Gulf of Lepanto, had surrendered to the Greeks, with 8000 men, Albanians, who had been allowed to return to their homes.

The evacuation of the Morea by the French is almost complete. Col. Fabvier has assumed his command of the Grecian army with increased prospects of success.

"LIGHT ON MASONARY."

A book with this title is to be published in the upper part of New-York State some time in April, by "Elder David Bernard," which besides various other developements is to contain authentic copies of the following eleven degress, never before divulged:—Knights of the East and West; Knights of the Eagle and Sovereign Prince of Rose Croix de Heroden; Grand Pontiff or Sublime Sketch Masonry; Venerable Grand Master of all Symbolical Lodges, &c.; Knight of the Royal Axe, &c.; Chief of the Tabernacle; Prince of the Tabernacle; Knights of the Brazen Serpent; Prince of Mercy; Sovereign Commander of the Temple at Jerusalem, Knights Adepts of the Eagle or Sun; and Knights of Kadesh. The public curiosity appears to be now in a fair way of becoming fully satiated with the knowledge of Masonic mysteries.

There are now 52 Anti-Masonic papars in the Northern states, and two in Canada. Mr. Wm R. Collier, of Boston, has issued proposals for the publication of a regular series of Anti-Masonic Tracts.

Hundreds of Free Masons in New-York, and the New England states, have already publicly renounced all future connection with the Masonic Institution Many of them are men of the highest standing.

From the Columbian Star.

MR. PENFELD'S BEQUESTS

The will of Mr. Penfield, after making liberal provision for his surviving relatives, contains the following generous bequests: To the

Savannah Female Asylum	$1 000
Savannah Union Society	1 000
Savannah Free School	500
Savannah Baptist Church	2,500
Pastor of said church for increase of his library	250
American Bible Society	1,000
Baptist General Tract Society	500
Georgia Education Society	500
Baptist General Convention	2,500
Georgia Baptist Convention for Education fund	2,500
Two orphans, his Sabbath School scholars	300

OBITUARY.

For the Western Luminary.

Died on the 17th ult. in Winchester Ky. Mrs. Catharine R. Whitehead in the bloom of youth. She was the consort of Mr. Whitehead, merchant of Winchester--and daughter of the late Col. Wm. Russell.

In recording the death of this amiable young woman, the writer himself feels the emotions of a bereaved friend. From her earliest years he had known the deceased: he had often enjoyed the pleasure of her conversation, and been struck with the mingled modesty and kindness of her manners. He is measurably relieved from the sensations which would otherwise possess his bosom, by the assurance that, to all appearance, she "fell asleep" in the christian hope.

How unsearchable are the ways of Providence! How merciful, as well as mysterious! This lady had been recently married to an amiable young man. The parties doubtless calculated, or might have calculated, on as many years of conjugal comfort, as generally fall to the lot of persons of their age. They were also in the midst of their friends. Every thing appeared to smile upon them, and to make their prospect bright. But what are the promises what are the joys of a world which *sin* hath entered! Its promises soon prove false its apparent joys quickly vanish away. Intended by Heaven as a place of trials--earth affords no substantial blessings, either to her children, or to the children of God. The difference between these two classes is this; that the latter build not for time, but look forward to that "house not made with hands which is eternal in the Heavens." So seems it to have been with our friend; and we believe that some time before her death, she had found an interest in Him who "came to seek and to save that which was lost." Can we not then resign her unto the hands of her own Master!

The deceased was not a member of the visible Church. Her standard of piety was high: And although the pious friends with whom she had conversed on practical religion, were convinced of her having found Him, or rather of her having been found of Him; yet her humility kept her from a visible connexion with the Lord's people. But she had become measurably reconciled to become a visible follower of Jesus--though she still trembled at taking His cross upon her,—when it pleased God to visit her with that sickness of which she died. She regretted, when on her bed of death, the not having connected herself with the church: For although she was far from thinking that it is profession which saves; yet she looked upon our public confession of the Saviour, as a duty which He requires of His people,—and she was sorry to be about to leave the world, without having performed this duty.

Mr. Rash, of that excellent body of Christians, known by the name of "the Particular Baptist Church"—will probably long remember his last conversation with Mrs. Whitehead. In that conversation, she called him her "father," and spoke of the plan of salvation as "a glorious plan." She avowed the loveliness of our Lord in her eyes, and she declared that she wished no other Lord than Him, no other salvation than that which He had procured for her by His death.

Friends of the departed Catharine! wipe your tears away! "Weep not for her; but weep for yourselves!" Let her death admonish us that we too must die: Let her happy death lead us to repose upon the bosom of the same Jehovah Jesus!—And may God grant to us all—when we die, to "die the death of the righteous, and have our last end to be like His!" So prays, ye more immediate friends of the deceased! her, and your, FRIEND.

Died at his residence in Lower Dublin Township, Philadelphia county, Jacob Ashton, in the 84th year of his age, for the last 40 years a respectable inhabitant of that place, and a soldier of the Revolutionary war.

MARRIED,

On Wednesday evening the first inst. by the Rev Samuel Steel, Dr. Augustus W. Mills, to Miss Eliza W. Buckner, both of Winchester, Ky.

NOTICE.

THOSE persons who have received *Ecll's Conversation on Baptism* for sale, are respectfully requested, if they have not sold the work to return it to Mr. ABRAHAM T. SKILLMAN, and if the work be sold to remit the money to him and oblige

N. H. HALL.

FROM THE PANDECT.

GALLANTING ON THE SABBATH.

When pursuing my collegiate course, preparatory to the sacred ministry, (says a young man.) it was my custom, in common with several pious students of college, to visit the house of our worthy pastor. In this domestic circle, there was every thing that could interest and gratify the social and moral feelings of the heart. This man of God was eminently qualified for the important station which he filled, and of him it might truly be said, "he was apt to teach." The partner of his bosom was amiable, pious, and intelligent; and if I may mention an additional circumstance, which perhaps to our youthful feelings added a higher zest to all the pleasure which we felt around this happy fire-side, it was the presence of two amiable young females, who composed part of the family circle.

As we were students, and zealously engaged in our pursuits, Saturday nights and Sabbaths were the only time we could devote to these visits of friendship, (for by this name we always called them.) And surely, thought I, there can be nothing wrong in this. No place can be more proper than the house of our pious minister, to spend the surplus hours of the sacred day, for piety and all its endearments dwelt there; and if perchance I should find my heart going out in feelings of love to surrounding objects, it is but the soft and finer feelings of my nature, which, if kept within due bounds, must be pleasing rather than offensive to heaven. Besides, thought I, it is the imperious duty of a young man destined to move in an elevated circle, to habituate himself to company, in order to gain a graceful and easy manner, as well as to attend to the stern duty of cultivating the intellect. Every student, especially a student for the ministry, should make it a point of conscience to frequent the society of intelligent and pious females; without it there would be a disgusting roughness about him, which would be painful to himself, and offensive to the world; Saturday nights and Sabbaths are the only time that my engagements will permit me to devote in this way; it therefore must be right, and in doing it I am doing my duty. Sic volebam esse.

After all my reasoning, I cannot say that I was entirely satisfied.—Love had not yet banished all moral sense from my bosom. But when doubts arose in my mind, as to the propriety of my course, I always recurred to my former demonstration, which was an admirable quietus to all my anxious feelings.

One day, having a leisure hour, I walked alone to the parsonage house. I found the venerable man sitting alone by the fire. After seating myself and exchanging the usual salutations, I asked him some questions on theological points, which he readily answered; and after conversing for some time, he gently turned the conversation on family religion and discipline, and tenderly remarked: "There can be nothing more important than strict gospel discipline in families, especially on Saturday nights and Sabbaths; and in a family like mine, it is attended with many difficulties. The constant visits that my family are compelled to receive on these times, are to us a grievous burden. I am always glad to see my friends at proper times, especially those who are designed to fill the sacred office, when my head shall lie beneath the clods of the valley; but every man of sensibility, at least every christian, should know that Saturday night and Sabbath are no times for visiting. Saturday night should be spent in meditation and preparation for the holy Sabbath; and all the hours of the sacred day, should be unreservedly devoted to God. I wish all my friends could understand, that visits on these times are extremely disagreeable to every reflecting member of my family. I endeavor to make all necessary arrangements for my family on the Sabbath. Myself or my sons can see the females safely to the church and back again, without troubling our friends or disturbing their devotion." I understood the allusion, and determined to profit by the salutary advice.

Since I became acquainted with the above circumstance, I have frequently had it recalled to my mind by witnessing scenes very nearly allied to it. In visiting our village churches, and noticing the habits of professing christians, it has been forcibly suggested. I have watched the effects of such habits on the rising generation, and especially on the rising ministry of the church. I have seen the youth of promise start on the road to fame and usefulness, and when he saw before him the rising eminence and the honors which awaited those who, breasting every difficulty, ascended the rugged steep; but as he began to gird himself for the painful journey, casting his eyes around him, he beheld a beautiful grove, carpetted with green and overspread with flowers. He turned aside to enjoy ease and pleasure, and by frequently drinking of the lethian stream which wound through the pleasant retreat, his mind became enervated, his limbs weakened, and he never reached the proud summit which at first excited his hopes. I have not yet outlived the susceptibilities o youth, and feel much compassion for those who are struggling between duty and pleasure; yet I do not think the command of the Saviour of sinners a hard one, "If thy right hand offend thee, cut it off" Were this command strictly attended to by those christians who are looking to the sacred office, what a different front would this young phalanx present. But on the contrary, how frequently are our eyes pained and our hearts chilled, in witnessing the Sabbath exhibitions of these young soldiers of the cross. If perchance one of them is seen walking to the house of God, uncheered by the smiles and converse of the fair, no sooner does he cross the sacred threshold, than his eager eye passes with rapidity over the seated multitude, to find out if possible the place of her for whose safe return, like a knight errant of yore, he resolves to pledge himself; and if happily he finds a seat beside her, he feasts his famished eyes on beauty and on smiles. But if coming too late, he has to occupy an unfortunate seat, his countenance falls—his brain appears to be racked with inventions how he shall succeed in his enterprize. The duty is important; the day may be wet and slippery; the night may be dark, and the lady need assistance or protection. Politeness, and even the manly blood which flows within him plead in her behalf How shall he succeed? He must either secure her arm before she leaves the church, or place himself in the door, or in the ranks of those contending rivals which generally form themselves on each side the door without. The two latter positions would be too dangerous; therefore, scarely has the amen escaped the lips of the ambassador of God,' until, hat in hand, he rushes with impetuosity through the crowd, very much to the annoyance of many an aged and tottering frame, who with slow and feeble steps is reluctantly retiring from the altar of her God, and overcoming every difficulty, he seizes his prize, and marches off in triumph, "ambling and prattling scandal as he goes."

THEOPHILUS.

A MOMENTOUS CHANGE IN PROGRESS.

To whatever part of the world we turn our attention, the results of a mighty movement in society are seen, and a brightening prospect presents itself. One remarkable feature of the political aspect of the times, is this; that during the last twenty years, depopulation and the dismemberment of empire have been reducing the strength and contracting the dominion of every Mohammedan, & every Romish power throughout the world; while the only States that have materially added to their strength and population, are Great Britain, Russia, and Amercia. To estimate the importance of this striking fact, in its bearing upon the prospects of the human race, we must connect it with another. Taking the total population of the globe in round numbers at 1,000,000,000, it has been estimated, that the proportion of nominal Christians does not exceed a fifth, while the professors of the Mohammedan faith are computed at 140,000,000, and the Pagan nations at about 657,000,000. This view of the subject is melancholy and almost overwhelming; but there is another calculation which somewhat relieves the darkness of the picture. Although those who hear the Christian name amount to no more than 200,000,000, the population subject to Christian Governments now amounts to very nearly twice that number; and above half of them are under the dominion of Protestant States. The numbers subject to Mohammedan Governments, it is more difficult to ascertain: they may amount to between 90 and 100,000,000, leaving not much above 500,000,000 for the Boodhic and other heathen governments. The following table will give a general idea of the political distribution of the existing population of the world.

Protestant States.		
Great Britain,	150 000 000	
U. S. of America.	11,000 000	
Prussia, Sweden Netherlands, &c. &c.	29.000 000	
		190 000 000
Russia,		60 000 000
Roman Catholic States,		135 000 000
		385 000 000
Mohammedan States,		90 000 000
Chinese Empire, Japan, and Indo Chinese States.		270 000 000
Other Heathens, say,		200 000,000
Total,		945 000 000

This view of the subject will appear still more deserving of attention, if we advert to the very different distribution of political power which existed not a century ago.—Great Britain, at that period, could not we apprehend, with all her colonies, have numbered much above 20 000,000 of subjects. The population of Russia was under 30,000,000. And the total subject to Christian Governments probably did not exceed 200 000,000. The Grand Seignior, the Sophy, and the Great Mogul, then ranked among the most potent arbiters of the destinies of the human race. India, and indeed all Asia, with the insignificant exception of a few maratime settlements, were under Mohammedan or Pagan sway. The Portuguese had long monopolized the commerce of the

East; they had established themselves on both the Eastern and Western coast of Africa, and shared with Spain the Southern portion of the new world. The commerce of the Mediterranean was in the hands of the French, and they had their full share of the colonial trade. Finally, all the religious missions in existence were in connexion with the Romish Church, and supported by Popish States. The inquisition had its colonial tribunals at Goa, and Mexico, and Bogota. And the only religion that was *not* disseminating itself, and was *not* gaining ground, was—the Protestant.

REVIVALS IN MASSACHUSETTS.

I spent a Sabbath in Lowell, Massachu-etts The congregation was large and solemn. In the evening, about four hundred attended the prayer meeting in the vestry, and forty the meeting of inquiry in an adjoining room. From March, 1827 up to January, 1829, the average number of hopeful converts was about twenty a month, and the average number of those who united with the church was nearly as great during the same period. The whole number of hopeful converts is about five hundred, and more than four hundred and sixty have made a public profession of religion.

In Woburn, where I attended the meeting of a Temperance Society, there has been for years an interesting revival of religion. About three years ago, the church had an unusually full and solemn meeting, at which they appointed prayer-meetings in every part of the town. Previously, however, the subject of Christian discipline had excited attention, and of five cases, which came before the church, all proved successful.—Female Prayer meetings had also been attended. In Nov. 1826, several persons were evidently awakened in some degree from the slumbers of a carnal security. At the third meeting of inquiry, thirty persons attended; at the fourth, eighty; at the fifth, one hundred; and the number of serious inquirers increased to two hundred. They would sit for 3 long hours with almost breathless silence, and listen with most affecting interest to the advice and counsel given them. A Bible class was formed five years ago, and out of a class of eighty members, seventy seven are professors of religion—The number of hopeful converts is more than three hundred, and about three hundred have been added to the church. The church now contains four hundred and fifty members, and the religious state of Woburn is still interesting.

While at Woburn, Mr. F., a brother in the ministry, gave the following account of E———, a town near Salem, Massachusetts. Mr. F. went there as an agent, to solicit charity for a feeble congregation, where he was laboring. The pastor received the agent very cordially, and went with him from house to house, for the two-fold purpose of soliciting charity, and conversing with his people respecting the welfare of their souls. The first week they visited eighty families; and the Holy Spirit evidently accompanied them. A meeting of inquiry was appointed. At the first meeting five attended, at the second fifteen, at the third forty, and at the fifth one hundred The seriousness became general, and about one hundred souls were, in the judgement of charity, born into the kingdom of Christ.—*Vermont Chronicle*

REVIVAL IN AN ENGLISH SUNDAY SCHOOL.—In the month of January last, a general concern for their souls was evinced by the senior scholars; and that question was feelingly asked. What must I do to be saved? We were not at a loss to answer that question, as the Scriptures of truth give so direct a reply: but how to point out the most effectual means to conduct them aright to faith in the Friend of sinners, required no small share of that wisdom that cometh from above. The plan that was thought most likely to answer, was that of encouraging them to begin prayer meetings among themselves, after giving them suitable advice, and praying with them. A pious person was appointed to begin and conclude for them: they met together, and we are happy to state to you, that it has answered the desired end. Not less than about forty of them have been deeply impressed with the fear of God, and are now endeavoring to keep his commandments. Many of them are joined in church fellowship, and are adorning the doctrine of God their Saviour. We do assure you that the children are become the spiritual instructers of their parents: and we cannot for a moment doubt that it will be more generally felt. One circumstance I shall mention, that one of the parents, a poor widow woman, when laboring under conviction for sin, said very thankfully that she had reason to bless God for her children being instructed in a Sunday school, from whom she herself had learnt many a useful lesson.—*High Felling School.*

REVIVAL IN JAMESVILLE.—A letter from the Rev. S. J. Porter to the Editor of the Western Recorder, dated February 25, states that a revival of religion has been prevailing in that place since November last.—"As the fruits of this revival," he says, "we number at present about fifty. Besides, in one section of the society, where there is a little circle of Methodists, there are promising appearances; ten or eleven have indulged hopes. The work has not been confined to any age or sex.—The middle aged have heretofore been the principal sharers. At present there is the most seriousness among the members of the Bible class and Sabbath school; several of whom have already been gathered in."

REVIVALS IN NEW HAMPSHIRE.—In Washington, N. H. there has been for some time a silent moving of the Holy Spirit upon the minds of individuals, and a few instances of hopeful conversion. In Hillsborough there is an interesting revival of religion. About eighty persons have, as I was informed, made public profession of their love to Christ. In Francestown there has been a great revival, giving as the fruits of it, between one and two hundred hopeful conversions.—*Vermont Chronicle.*

More than half a Church from Sabbath Schools.—At Providence, S. C the Charleston Observer says, a Presbyterian church of about one hundred members has received more than one half of this number, the past year, from the members of the Sabbath Schools in that place.

SCHOOL IN BOMBAY.—The whole number of pupils belonging to the American mission schools is 1,626.—They are visited and carefully examined every month by native inspectors. The boys of the school in Bombay, who have begun to read, assemble in the mission chapel on the Sabbath to read the Scriptures, and receive catechetical and other religious instruction. In the ten schools for females, there are upwards of five hundred girls.

LATEST FROM THE SANDWICH ISLANDS.—Intelligence from the mission has been received by the American Board as late as the first of October. The attention to religion, at Kairua, was continuing; twenty natives were candidates for admission to the church. The general concerns for the mission were in a prosperous state. The health of Mr. and Mrs. Ely was feeble, and by the advice of physicians they were expecting to embark for the United States.

IRELAND.—In a late letter to a friend in England, Lord Farnham says, "The spirit of religious inquiry still proceeds steadily in this neighborhood, although political agitation and priestly activity seek to oppose it Within the last fortnight a supernumerary priest has been stationed here. I believe he is considered by his own party as one of their ablest champions. But the system he has adopted up to this time has only contributed to weaken his own bad cause. He commenced by boasting he would "put me and my schools soon down;" accordingly, he has neither been temperate in his words or actions. His abuse of me is not relished by my tenants, and the despotic authority he attempts to exercise over them, only serves to draw aside the veil which has so long involved their minds in darkness. Instead of my schools losing scholars, I have reason to expect we shall have an addition of many new Roman Catholic children, as the parents have promised to send them; and instead of the lower orders remaining in a contented state of ignorance, this naturally talented people seem now more anxious than ever to read, to inquire, and to think for themselves."

VALUABLE HABIT.—One of the most valuable habits of life is that of completing every undertaking.—The mental dissipation in which persons of talent often indulge and to which they are perhaps more prone than others, is destructive beyond what can readily be imagined. A man who has lost the power of prosecuting a task the moment its novelty is gone, or it is become encumbered with difficulty, has reduced his mind into a state of the most lamentable and wretched imbecility. His life will inevitably be one of shreds and patches. The consciousness of not having persevered to the end of any single undertaking will hang over him like a spell, and will paralyze all his energies: and he will at last believe that, however fair may be his prospects, and however feasible his plans, he is fated never to succeed. The habit of *finishing* ought to be formed in early youth.

Good nature is the very air of a great mind, the sign of a large and generous soul in which virtue prospers. There is far more satisfaction in doing than receiving good. To relieve the oppressed is the most glorious act a man is capable of—it is in some measure doing the business of God and providence—and is attended with a heavenly pleasure, unknown but to those that are beneficent and liberal.

I would warn you against listening to any thing bad; we have so much evil within us, that it is very unwise, as well as sinful, to add to it by hearkening to a bad story.

THE BIBLE CAUSE.

LEXINGTON FEMALE BIBLE SOCIETY.

Sixth Annual Report of the Lexington Female Auxiliary Bible Society.

[PRESENTED, MARCH 30, 1829.]

With grateful hearts the Board of Managers of this Society, join their friends in the celebration of another anniversary. And while they endeavour to retrace the path along which they have been led, and to present a faithful, though brief detail of their efforts in the cause of truth; they would unite in offering to Almighty God their thanksgiving for what they they have been enabled to do—for that love and christian confidence which they trust have governed every motive—guided all there efforts, and binding their hearts around one "commonmercy seat"—have taught them the blessedness of the work in which they are engaged—where they have met as the servants of *one* master, advocates of *one common* cause—and united their prayers for the attainment of *one* grand and glorious result.

Since our last annual meeting, we have been called to lament the death of one of the most devoted and active members of our Board. God has seen fit early to remove her from us. Her ardent and untiring zeal in the service of this society—her mild and persuasive eloquence, while pleading for heaven's blessing upon its efforts, endeared her to every heart, and gave promise of future and pre eminent usefulness—but "God sees not as man seeth"—she has "ceased from her labors, and her works do follow her."

It will be remembered that the object of this Society is to furnish every destitute family within our town limits with the Bible. For several years the number found thus destitute, was uniformly from ten to fifteen; but we are happy to find that within the past year this number has considerably diminished; as your present visiting committee, reported but six families who were entirely destitute of any part of the Holy Scriptures. These were immediately supplied from your Depository—and your managers have been more than repaid for their trivial, and mementary sacrifices, by the apparent, and they trust the real thankfulness, with which these gifts were received—and if they have sometimes been compelled to contend with ignorance and prejudice, if they have heard every christian enterprise, boldly and unhesitatingly denounced, and called again and again to witness the deep depravity, the moral degradation and wretchedness of those who are living unblessed by the light of that holy Revelation, which alone can elevate and purify—yet the next moment they have been cheered by the voice of humble piety, thanking God for ever having put into the hearts of his children, to seek out the poor and the destitute that they might give to them the word of eternal life—and more than once have they heard the glad exclamation; "I hope to praise God turough eternity for that precious Bible which I received from your Society."

In some instances whole families were found who were entirely unable to read, yet they owned Bibles, and professed to value them, though they were training up their children in the most lamentable and destructive ignorance—appearing to rest satisfied with a mere possession of this invaluable treasure, without ever realizing the responsibility which this possession involved, or making a single effort to become acquainted with its truths—Your committee could but urge upon such the immediate necessity of affording their children the means of instruction, and then leave them in the hands of the Father of all mercies.

From the Report of your Treasurer, it appears that we have within the past year forwarded to the parent Society a donation of $130, and for the purchase of Bibles and Testaments $17 72. We have sold 7 Bibles and 2 Testaments—and gratuitously distributed, 19 Bibles, and 43 Testaments, having yet on hand 13 Bibles, and 9 Testaments.

These donations have by no means been confined to our town, for your Board did not deem themselves justifiable in keeping a single Bible lying idle in their Depository, when their main object, so far as their investigations could possibly reach, appeared to be accomplished. They have therefore thought proper to grant supplies not only to the destitute in our immediate neighborhood, but also to those who are more remote. They hope that in doing this, they have not interferred with the operations of any other Society—as they have in no instance given donations, except when application was made through individuals, acquainted with the claims and necessities of those in whose behalf our assistance was required.

During the past year we have lost 49 annual subscribers. This we attribute not to weariness in well doing; but chiefly to the establishment of a similar institution in the Methodist Episcopal Church.

In your last Annual Report we find that reference is made to an association organized in December 1828—and entitled the Girl's Bible Association of the Sabbath School of the 1st Presbyterian Church, Lexington.—From the Treasurer of this Society we have received $5 75 This it is true is a small sum. But as in most instances the members have saved either *from their own earnings*, or the liberality of their parents, the sums individually subscribed. We are sure that it is not only a *willing* but a *self denying* offering. And who can tell to what this early habit of sacredly consecrating a portion of their *time*, or what they have to the service of their Lord and Master, may not grow One assurance we can give them, that the Saviour, who loved little children, will not despise their humble attempts to serve and to honour him.

This, christian friends, is a brief outline of the operations of your Board during the year that has just closed.—And unimportant as their work may seem, they rejoice that they have been privileged to do thus much. In the results of eternity, it will be measured by a far different standard, than our weak judgment while here. It is the bread of life that has been cast upon the waters—and when we shall realize fully the value of an immortal soul, saved through the truth, may we look back and estimate aright, the importance, and moral sublimity of the cause in which they are this day engaged.

Your Managers cannot close this Report, without refering for a moment to a resolution of the Washington County Bible Society, N. Y. adopted at their last annual meeting, in which they earnestly recommend to the American Bible Society, to resolve immediately to supply every destitute family in the United States with a Bible—and they accompany this recommendation with an assurance, that if the American Bible Society, will undertake thus to supply every destitute family in the United States, *within two years*, that they will contribute $5.000 towards the object.

We are lost while attempting to realize the vast extent, the grandeur and the consequences of such an enterprize—and yet we cannot for a single moment doubt its final and complete success. But christians must awake to their responsibilities, and feeling that under God the accomplishment of this great work depends upon the individual and concentrated efforts of his people, they must enter upon it with new ardour—pursue it with fearless, and undeviating constancy, ever trusting in the omnipotence of that power which has hitherto guided and blessed all these efforts. It is true that many auxiliaries may not be able to contribute one fiftieth part of the sum pledged by the Washington County Society. Yet let every such association, let *every christian*, once determine that they will do *all they can*, and the work is done, and we are emphatically a happy and blessed people.

As a Society we feel and acknowledge our weakness—yet relying upon the faithfulness of an unchanging God, let us once more collect and redouble all our energies—and, though in feebleness, go forward and do what we can to build the walls, and beautify the waste places of Zion. Gird us with thy strength, O God.

TREASURER'S REPORT

From April 8. 1828, *to March* 30 1829.

DR.

Subscriptions received,	$81 50
Bibles and Testaments sold,	21 12
S. School Girls' Association of the 1st Presbyterian Church,	5 37
Balance due last year,	75 65
	183 64

CR.

Paid for printing report,	$12 00
Donation to Parent Society	130 00
Paid for Bibles, and Testaments,	17 72
Paid Postage,	1 00
	160 72
Due Society,	22 92

Sold 17 Bibles 2 Testaments,
Given gratuitously 19 Bibles 43 Testaments,
On hand 1 Octova Bible, 10 Duodecimo, 2 Pocket, and 9 Testaments.

MARIA BECKLEY.

March 30th 1829.

The Sixth Anniversary of the Lexington Female Auxiliary Bible Society was held in the M'Chord Church on Monday night, March 30th. The Rev. Dr Woods in the chair.

The Rev. N. H. Hall, constituted the Society by reading the 60th chapter of the prophecy of Isaiah and by prayer. The report of the Managers was then read by Rev. B O. Peers. A motion to accept the Report was offered and unanimously sustained, being supported by addresses from Rev. Mr. Peers and Mr. W B Redd. The Treasurer's report was next presented and unanimously received. Rev. Mr. Hinckley offered the following motion: *Resolved*, That the thanks of this meeting be given to the Officers and Managers of this Society for their services during the past year. The motion was sustained. Rev. N H. Hall moved that the report of the Managers previously read be printed in the Western Luminary. The motion was carried in the affirmative. Rev. Mr. Peers offered the following resolution: *Resolved*, That the Parent Society be requested to take into consideration the destitute condition of Kentucky in relation to the Bible and to permit the surplus funds of this Society to be expended in paying in part for the support of one or more agents, who shall exert themselves to execute the resolution that every destitute family in the State shall be supplied with a copy of the word of Life. The motion was sustained. Several appropriate addresses were delivered by different individuals Subscriptions were then opened to supply the deficiency in the lists of the Society, occasioned in part by the formation of a similar institution in the Methodist Episcopal Church. The Society adjourned to meet in this place to-morrow afternoon at three o'clock. Dismissed by singing the Christian Doxology and receiving the apostolic benediction

J. W. BLYTHE, *Sec pro. tem.*

At an adjourned meeting of this Society held on Tuesday, March 31st.

Resolved That the thanks of this Society be presented to those Gentlemen who conducted the Annual Meeting.

OFFICERS AND MANAGERS.

Of the Lexington Female Auxiliary Bible Society for the year 1829.

Mrs Blythe *President.*
Mrs. Woods,
Mrs. Fishback,
Mrs. Hewitt,
Mrs Brach, } *Vice Presidents.*
Mrs Beckley *Treasurer*
Miss Eliza Blythe *Corresponding Sec'ry.*
Miss C. M. Lockwood. *Rec. Sec'ry.*

MANAGERS.

Mrs. S. Challen,	Mrs Best,
Mrs Dr. Scott,	Mrs. Hudson
Mrs. Skillman,	Mrs. Kinckley,
Mrs. Edwards,	Mrs. A. Skillman,
Mrs. Bell,	Mrs. Bishop,
Mrs. Bruen,	Mrs. J Richardson,
Mrs. Tilton,	Miss M. Blythe,
Mrs. Smith,	Miss J. Short,
Mrs. Montmollin,	Miss P. Allen,
Mrs. Sayre,	Miss P. Sayre,
Mrs. Stephens,	Miss M Rhodes.

BIBLES.

THE public are respectfully informed that the Kentucky Bible Society have a large supply of Bibles, *printed at New-York*, which they will dispose of to all Bible Societies and Associations for distribution in this state, at *New York prices* (50 cts. per copy.) Application must be made to LUTHER STEPHENS, (Lexington) the Society's Treasurer.